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Tasha Tudor's Concord Connections

J. O. Valentine

Tasha Tudor, world famous author and illustrator of children's books, has for many years been a great admirer of both Henry David Thoreau and Ralph Waldo Emerson and quotes them often. At eighty-five, she continues to maintain an active lifestyle that would exhaust most people half her age. "It's goat's milk and gardening that keep me young," she says. Living, working, and gardening on her 250-acre farm in rural Vermont, she feels a special connection to the past, particularly the early 1800s. Her manner, style of dress, and even her way of speaking are all reminiscent of that period. "I'm drawn to the old ways, convinced that I lived before, in the 1830s," Tasha says. "Everything comes so easily to me from that period, of that time; threading a loom, growing flax, spinning, milking a cow. When I die, I'm going right back to 1830" (Tudor & Brown, 1992).

Perhaps this attraction to the old ways, the manners and customs of a younger country, is also responsible for her love and familiarity with the literature of the period. Shunning most high-technology gadgets, she prefers old, well-worn books and can recall anecdotes, passages, and quotations from many of the literary classics of the 1800s as quickly as she can recite the old colloquial names of most of the plants in her bountiful gardens; "the old-fashioned names are so much prettier," she says.

Tasha Tudor's mother was an accomplished artist and her father, William Starling Burgess, an eccentric inventor, early aviator, and naval architect. He was an avid sailor and a gifted storyteller with a vivid imagination—qualities he passed on to his daughter. He operated one of the earliest "aeroplane" factories in America and was one of the first aviators to fly a plane off of water. He built experimental cars with Buckminster Fuller and designed great wooden yachts, some of which still sail the coastal waters of New England today.

Tasha was born in Boston but spent her earliest years growing up in Marblehead, Massachusetts. Christened Starling Burgess, it was Tasha's grandparents who thought their new granddaughter should carry her father's family name. Her father, however, never cared much for the idea and found it an unsuitable name for a young girl. One day, after reading *War and Peace*, he gathered his young daughter and her older brother together on the back porch of their home and, over a bottle of wine, re-christened her Natasha, after Tolstoy's heroine. The name stuck and some years later "Tasha" Burgess also began using her mother's family surname of Tudor (Tudor, 1979).

When Tasha was nine, her parents divorced and she was sent to live with family friends in Connecticut. "Uncle Michael" and "Aunt Gwen" Mikkelson provided just the sort of bohemian environment that allowed Tasha's developing creativity to flourish. Gwen Mikkelson also happened to be the granddaughter of Nathaniel Hawthorne.

Tasha Tudor was part of a family that was once prominent in Boston Society. Her great-grandfather was Frederick Tudor, the "Ice King," who perfected the techniques of cutting and harvesting ice from New England ponds and then earned his fortune by distributing it all over the world. It has been said that he was the inspiration for Amy's suitor in Louisa May Alcott's *Little Women* (Davis, 2000). In 1805, when Tudor first proposed to cut and sell ice from his father's pond in Saugus, Massachusetts, most of Boston thought him mad (Morison, 1921; Holbrook, 1946). His first ventures earned him the title of "Crazy Tudor." Yet, his persistence and belief in his ability to create markets for ice and ice cream made him rich. The increased demand for his ice, from points of the globe as far off as the West Indies, India, and the Far East, also necessitated that he expand his "fields of harvest" beyond Saugus and Fresh Pond in Cambridge, where as much as 95,000 tons were being harvested annually (Jones, 1984). It wasn't long before his teams of workers appeared on the shores of Walden Pond. Thoreau describes Tudor and the arrival of his men in the winter of 1846:

> In the winter of '46-7 there came a hundred men of Hyperborean extraction swoop down on to our pond one morning, with many carloads of ungainly-looking farm tools, sleds, plows, drill-barrows, turf-knives,

continued on page 2

In This Issue

3 Thoreau in the Classroom *Susie Carlisle*
6 Harmon Smith's *My Friend, My Friend* *Larry Smith*
Thoreau Reads the Times *Joseph F. Goeke*
8 Notes and Queries
10 President's Column *Ronald A. Bosco*
11 Notes from Thoreau Country
12 Bibliography *Susie Carlisle*
14 Upcoming Events
15 Calendar

> spades, saws, rakes, and each man was armed with a double-pointed pike-staff, such as is not described in the New-England Farmer or the Cultivator. I did not know whether they had come to sow a crop of winter rye, or some other kind of grain recently introduced from Iceland. As I saw no manure, I judged that they meant to skim the land, as I had done, thinking the soil was deep and had lain fallow long enough. They said that a gentleman farmer, who was behind the scenes, wanted to double his money, which, as I understood, amounted to half a million already; but in order to cover each one of his dollars with another, he took off the only coat, ay, the skin itself, of Walden Pond in the midst of a hard winter. ("The Pond in Winter," *Walden*)

As new title holder to the land around Walden Pond, Ralph Waldo Emerson at first seemed excited about the prospect of some financial gain from Tudor's harvesting: "I woke up the morning & find the ice in my pond promised to be a revenue. It was as if somebody had proposed to buy the air that blew over my field" (Emerson, 1973). Although it was true that any revenue from the woodlot he had just purchased would be welcome, once the teams of harvesters actually showed up, Emerson's exuberance was somewhat dampened. *The Concord Freeman* of 19 February 1847 reported that Tudor and his fifty or sixty men were taking from 800 to 1000 tons of ice a day from Walden Pond. In a letter to his brother William on 7 March 1847 Emerson talked about the situation:

> I received your letter in reply to mine concerning money. And am glad you are not scared. I should not however have bought my land until another year, had I foreseen the inconveniences of it. I am not without a prospect that my woodlot by Walden Pond will get an increased value soon; as Mr. Tudor has invaded us with a gang of Irishmen & taken 10,000 tons of ice from the Pond in the last weeks. If this continues, he will spoil my lot for purposes for which I chiefly value it, & I shall be glad to sell it (Emerson, 1939).

Both Tasha's grandparents and parents associated with many of the most notable luminaries of the nineteenth and early twentieth centuries, including Einstein, Mark Twain, the Alcotts, Thoreau, and Emerson. Tasha remembers the times as a child when she would sit on the lap of Oliver Wendell Holmes, Jr.—who was a close neighbor—fascinated because he still carried bullets from the Civil War lodged in various parts of his body. Today, Tasha Tudor's house is filled with relics from those years. Visitors to her home will tell you that from the moment her property comes into view it's as if you have been transported back in time. "The reason I have these things, however, is that I've taken care of them and my family before me took care of them," Tasha says. "My Scottish nanny was very particular with the china. Think of all the people who have eaten from these plates, all the literati of Boston: the Alcotts, Thoreau, Daniel Webster—my grandmother was a great friend of Carey Webster—and Mr. Emerson, whom my mother remembered seeing as an old man with a sharp nose and long sideburns" (Tudor & Brown, 1992).

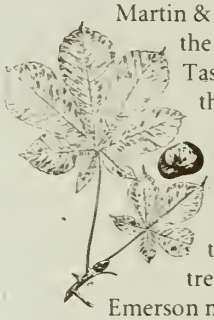
Inside "Corgi Cottage," the home Tasha Tudor shares with several of the Welsh breed of dog for which it is named, hangs a poster that proclaims "In Wildness is the Preservation of the World." But her favorite quotation is another from Thoreau:

> If one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours.

Those words from *Walden* appear in many of Tasha's works. Indeed, Chapter Ten in the biography of her life, written by her daughter Bethany Tudor, is titled "A Success Unexpected" and begins with the above-quoted passage. And, again, the quotation occupies a central position on the rear dust jacket of the book. In referring to these words, Tasha has said, "[T]hat is my credo. It is absolutely true. It is my whole life summed up." (Tudor & Brown, 1992).

Tasha also likes to quote from Emerson and, although she has never called herself a transcendentalist, she does adhere to many of the principles and ideals of the transcendental period of the 1800s. In a rare television interview for ABC's *Prime Time Live* in 1997, when asked if she was religious or believed in God, she replied, "Yes, and I spell it N-A-T-U-R-E." In a recent video production titled "Take Peace," that focuses on the imaginative and creative ways in which Tasha celebrates Christmas in her home, she gives credit to Emerson's notion that appropriate gifts are ones which are a part of oneself. Taking this to heart, she makes every Christmas gift she gives, including the hand-drawn cards she sends to family and friends.

Among the world's most prolific authors and illustrators of children's books, Tasha Tudor obviously believes that one is never too young to appreciate Thoreau and Emerson. In her latest book, *The Great Corgiville Kidnapping*, she has drawn Caleb Corgi, the hero of the story, in front of a statue upon which are inscribed her favorite Thoreau quotation and Emerson's words, "Life is not so short but that there is always time enough for courtesy." Tovah Martin, who has spent a considerable amount of time with Tasha Tudor and has written two books about her lifestyle (Martin & Brown, 1995; Martin & Brown, 1994), recalls the story of the last time Tasha visited Concord and the home of Ralph Waldo Emerson. While admiring the grounds, Tasha pocketed a chestnut. Succeeding in getting it to take root, the small tree which honors Emerson now spreads its branches only a few feet from the door of her storybook farmhouse where the 1800s are still alive and the words of the authors responsible for America's renaissance in literature still resound.



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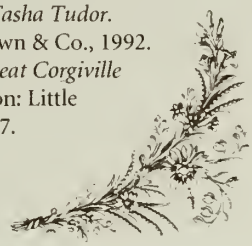

David R. Brower
1912 –2000

"and to him who does this work with his whole heart and soul and life, I would say, Persevere, even if the world call it doing evil, as it is most likely they will."
—Walden

David Brower, the father of modern environmental activism, died of cancer on November 5, 2000, at his home in Berkeley, California. He was 88 years old. Brower, the first executive director of the Sierra Club, served from 1952–1969, during which time he increased the organization's membership from 2,000 to over 75,000, making the Sierra Club a leading force in the new environmental movement. Brower continued John Muir's legacy of bringing the magnificence of America's wilderness to the general public. Under Brower's supervision, the Sierra Club began its successful publishing venture, including two titles highlighting Thoreau: *Thoreau Country*, featuring the photographs of Herbert Gleason, and *In Wildness is the Preservation of the World*, with photographs by Eliot Porter. After leaving the Sierra Club, Brower founded Friends of the Earth and Earth Island Institute, organizations which are both leaders in the conservation movement today.

In 1997, David Brower received the first Thoreau Society Medal, an award given periodically by the Board of Directors to recognize an individual or organization exemplifying the ideals and values represented by Henry Thoreau.

Thoreau in the Classroom: Winter Experiences

Susie Carlisle

[Editor's Note: The following initiates a new column in the Bulletin. *Because we are anxious to share the myriad ways in which Thoreau is reaching all students, we will publish a regular column about how Thoreau's ideas transcend standard curricular offerings.]*

> "All is perfectly distinct to an observant eye, and yet could easily pass unnoticed by most. Thus each mind is self-registering."
> —*Journal 14*: 346, 3 November 1861

January and February historically bring snow to New England. If all goes according to the grander natural scheme, with a solid base and hopefully fresh powder every few days, seniors in the Nature Seminar at Souhegan High School in Amherst, New Hampshire, venture forth to experience winter in ways similar to those experienced by Thoreau.

The Nature Seminar is an interdisciplinary course for high school seniors combining one credit of English and one of science. The focus is on nature writing—fiction, non-fiction, and poetry—and a combination of environmental studies and ecology. A great deal of the class time takes place outside—in a biodiversity plot adjacent to the high school, sauntering along the Souhegan River, in the nearby Ponemah Bog, or on field trips to specific sites.

Early in the fall, students are introduced to Thoreau's works in an intensive study of "Walking" and excerpts from *Walden*. They visit Walden Pond, following a detailed protocol that demands close observation and integration of glacial geology and terrestrial succession already studied in the science section of the course. They conclude their visit with a personal response to Mary Oliver's "Going to Walden"; all are recorded in their place books, or field notebooks. Thoreau's works are not revisited directly until January, when students are introduced to the "Winter Experiences" unit.

> Winter landscapes provide us with the chance to observe the vitality of human imagination as it molds the matter of experience, finding joyful beauty in a scene labeled cold and sterile by convention. So—you will be reading others' observations (does the name 'Henry' ring a bell?) and making some of your own, culminating in a final exhibition in which you creatively synthesize your individual winter experience.

After reading *Ethan Frome* and a series of poems depicting winter landscape and imagery, the seniors are ready to return to Thoreau. Within a space of three or four days, they read "Winter Animals," "Winter Visitors," and "The Pond in Winter," paying careful attention to Thoreau's detailed depiction of his observations during this season: what is heard that is not as easily recognized in other seasons? what observations does snow cover allow that are not revealed in spring or summer?, and so on. After several days indoors reading and explicating these chapters, students are set free in the area surrounding the school—bog, river, and/or field. With disposable cameras and field notebooks in hand, they record images of winter—tracking, natural shelters, changes in tree bark, hoar frost on bog flora, ice crystals on the river's edge, etc. They are encouraged to observe closely, as Thoreau did, and gather as many images as possible. These walks that take place over a succession of days are interspersed with more readings of poetry and Thoreau ("A Winter Walk"). Two-and-a-half weeks after the unit/project is introduced, students present their "Winter Albums" to the class.

The album is composed of photographs and sketches made during the students' time outdoors. They are required to include a minimum of ten photographs, with supplementary sketches (and other images) optional. They must also provide for each photograph a quotation from the readings already covered in class; other quotes are also accepted once the minimum requirement, including class readings, have been met. Finally, each student must write an overview delineating the entire process—where they went for their observations, what surprised them, what was disappointing, why they chose their particular quotations, and their overall impression of their piece.

Quite simply, the albums are breathtaking. Each student manages to capture the essence and spirit of the project, and in doing so, comes to a richer understanding and synthesis of Thoreau's own work as observer, naturalist, writer, and scientist. A certain serenity pervades the room as each student presents his or her album—calling attention to particular photographs and findings; offering a different way of seeing a particular quotation or poem based on the accompanying image. Each album is poetic; each overview is evidence of the sensitivity and insight gained through this experience:

> Hiking within a mile radius of my

continued on page 4

Thoreau in the Classroom: Henry Takes the Silver

Wayne D. Little and C. David Luther

[Editor's Note: Wayne D. Little and C. David Luther teach at Burlington High School in Burlington, Massachusetts.]

At the New England Flower Show sponsored by the Massachusetts Horticultural Society, students from Burlington High School were awarded a Silver medal for their display of botanical drawings, paintings, and Thoreau quotations. The exhibit, entitled "Henry David Thoreau: New England's First Ecologist," was an interdisciplinary unit featuring scientific and artistic representations of twelve New England plants or flowers. Each plant had been highlighted by Henry David Thoreau in the writings recently compiled by Bradley P. Dean, *Faith in a Seed* (1993) and *Wild Fruits* (1999). Displayed with each set of drawings and paintings were applicable quotations from these two books.

The exhibit was an outgrowth of an interdisciplinary curriculum designed by Burlington High School environmental science teacher C. David Luther and his art-teacher colleague Wayne D. Little. For several years these thirty-year veteran teachers have designed individual units of cross-discipline instruction under the name of "Art and Science: Where Do You Draw the Line?" It was not until this summer, however, while attending the Thoreau Institute summer workshop, that Luther and Little were inspired to include Thoreauvian literature as another curricular strand.

Luther explains: "My students classify hundreds of plants in environmental science, and, of course, Thoreau classified plants too. What became more obvious to us this summer was that Thoreau made related botanical drawings in his journals. So he was also an artist. We're doing what he did, and we're connecting today to the past. It all started to gel."

While all of Luther's students prepared ninety samples of native plants for their lab journals, the selection and organization of the exhibit was done by individual students and members of the Students for Environmental Action. In November the team of thirty students began their preparation with the help of Luther, Little, and Dr. Stacie Williams, whose students won a medal at the flower show last year. The students involved in the presentation were Shaina Andelman, Geoff Davis, Anna Deliyiannis, Katy Driscoll, Jeff Fonseca, Mike Goldberg, Pat Harrington, Steve Harrington, Fallon Hauser, Rob Hayes, Shara Hegde, Shana Larkin, Amy Lavoie, Jillian Martin, Vicki McCann, Amanda Morgan, Matt Murphy, Debra O'Brien, Mayur Pathak, Nicole Perry, Nick Santullo, Christina Sapienza, Kerri Sousa, Jon Weiner, Jarrod White, and Jessica White.

The organization team selected the best drawings and quotes for each sample, and from these they chose the following for the exhibit: American basswood, American holly, apple tree, butter and eggs, chicory, chokecherry, deadly nightshade, New England aster, peach tree, quaking aspen, rosebay rhododendron, and staghorn sumac. With most of the representational and semi-abstract drawings ready for mounting, the abstractions had to be enlarged as acrylic paintings and, with the printed quotes, mounted for display.

"An interdisciplinary approach makes learning more rewarding," said Little. Often, Luther's Advanced Placement science students are not encouraged to take art electives. For some it was their first art experience at the high school, and they really enjoyed it. "Well-rounded students should be like a good orchestra conductor—they should learn to play all the instruments."

When the theme of the flower show 'The Inspired Garden' was announced, it was opportune, Luther noted, and "it suggested that ideas come from the inspiration of a well-known artist or author. My students were working on the unit we developed at the workshop this past summer, so it was a perfect culminating event."

The prestigious New England Flower Show proved to be the penultimate proving ground for the students' work as they were recognized with a Silver medal award. This show is the oldest flower show in the world, and the third largest of its kind in the world; it was attended by 155,000 people. Of the sixty-five entries, Burlington was the only exhibitor to present an "academic" theme. As noted throughout the thirty-three pages of a visitors' comment book placed with the exhibit, Burlington's botanical presentation was bold in color and inspirational in design. However, in keeping with the philosophy of its muse, the Thoreau inspired high-school display stood out in its understated simplicity.

Winter Experiences, *from page 3*

house, I found that nature not only lives above my head and below my feet, but within all the crevices between. Beauty lies parallel with nature, even in these eye-stinging days of winter. And where nature has been nipped in the bud, where its radiance has been completely extinguished by man's poison, the natural setting around the distressed area stretches out to compensate. This struggle between nature and natural disturbance has been tightening, right outside of my door, for centuries. But for now, the fresh dustings of snow and brisk air have temporarily frozen the built up tension. —Matt

Most people think of winter as a bitter season with bone chilling winds and slippery ice. Thoreau thought otherwise. He believed that in winter there was a subterranean fire that lasted through the winter season. . . . Berries peeping through the snow reminds us of the warm summertime where they are exposed all day long. Sometimes people tend to associate winter with dormancy and even death. But it is important to remember the life that lies beneath. . . . Winter reminds people that even though the world appears cold, life still exists beneath. —Lauren

In taking photographs, I wanted my representation of nature to be true and wild, with no human interference. This was more difficult than I suspected, and I struggled with it throughout my experience. This frustration reminds me of the ever-increasing human population and the dominating effect it has on nature. This human species belongs in the natural world, but all too often it is disrespectful and hurtful toward it. We must all be lovers of nature, using keen observation skills and treading lightly on the land. . . . I accept that there are certain actions and interactions that must take place in life, and one cannot withdraw from that. More importantly, I realize and experience the significance of nature everyday that I live and breathe on this planet. — Kellie

Thoreau Reads the Times: Some Context for the *New-York Daily Tribune* Source in "Life without Principle"

Joseph F. Goeke

In putting together his "Reconstructions of Thoreau's Early 'Life without Principle' Lectures," Bradley Dean located a formerly unidentified source in Thoreau's essay that resonates with some contemporary entries from the *Journal*.[1] Thoreau cites the source—an article from the 29 September 1859 edition of the *New-York Daily Tribune*[2]—in the following passage:

> The last resource of our energy has been the robbing of graveyards on the Isthmus of Darien, an enterprise which appears to be in its infancy; for, according to late accounts, an act has passed its second reading in the legislature of New Granada, regulating this kind of mining; and a correspondent of the Tribune writes:—"In the dry season, when the weather will permit of the country being properly prospected, no doubt other rich 'guacas' [that is, graveyards] will be found." . . . and he concludes with this line in Italics and small capitals: "If you are doing well at home, STAY THERE," which may fairly be interpreted to mean, "If you are getting a good living by robbing graveyards at home, stay there."[3]

Concurrent entries from Thoreau's *Journal* show exactly why this article attracted his attention; moreover, they indicate a range of thought more variegated than Thoreau is often credited for in his later writing, especially where the *Journal* is concerned.

When he ran across the article, entitled "A Visit to the Indian Graves of Chiriqui," in late September or early October of 1859, Thoreau was impressed with its subject as another manifestation of opportunistic greed, the same kind that prospectors had already demonstrated in the Californian and Australian gold rushes of the last decade. Essentially, the robbing of graves for gold in Darien reaffirmed Thoreau's sense of a pervasive desire for easily won material wealth and a willingness to desecrate land—whether uncultivated wilderness or sacred grounds—in order to secure that wealth. In Thoreau's reading, the prospectors represent a common figure: the human parasite or scavenger who seeks primarily comfort, material gain, and social status. Driven by near-sighted ambition, the prospectors desire an aristocratic leisure that leads ultimately to dissipation. Since Thoreau was busy transforming "What Shall It Profit?," which contained an already substantial denouncement of gold prospecting, into "Life Misspent" when he found this article, he cited it as a confirmation of the continued distortion of cultural values in America and abroad.[4] The passage would be one of the only additions from

continued on page 7

Annual Gathering 12–15 July 2001

Join us in celebrating the Society's 60th anniversary

Thursday, 12 July

Walden Pond Activities
Excursions
Workshops
Evening Lecture: Robert Finch

Friday, 13 July

Workshops, Discussion Groups and Panels
Evening Lecture: Leslie Wilson

Saturday, 14 July

Annual Business Meeting
Keynote: Donald Worster, author of *Nature's Economy* (1977), *Dust Bowl* (1979), and other groundbreaking works in environmental history. His newest work, *A River Running West: The Life of John Wesley Powell* (Oxford University Press, 2001) will be available at the Gathering. Worster will talk about Thoreau and the tradition of American wilderness.
Public Reading of "Walking"
Panel Discussions
Evening Events

Sunday, 15 July

Excursions

A full schedule will be mailed with the registration material in mid-April.

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Book Notes: Harmon Smith's *My Friend, My Friend*

Larry Smith

Harmon Smith. *My Friend, My Friend: The Story of Thoreau's Relationship with Emerson.* Amherst: University of Massachusetts Press, 1999. 216pp. $29.95 cloth.

Independent scholar and conservationist Harmon Smith provides us with an intimate view of a vital relationship between two of nineteenth century America's leading writers and thinkers—Henry David Thoreau and Ralph Waldo Emerson. The theme of friendship, central to the Transcendental movement, was held on an ideal platonic plane that never seemed to meet with reality. In a real way Smith places their lives and friendship under the microscope, over time, examining and noting nuances of change revealed in the journals, correspondence, and writings of both men, as well as their intimate contemporaries: Bronson Alcott, Ellery Channing, Margaret Fuller, Nathaniel Hawthorne, and even Lidian Emerson. The microscope proves a valuable tool revealing insights to the humanity of both, yet it can become narrow in its vision, and when this author turns away to write the narrative, he often allows projected emotions and psychological analysis to blur the view. Telling a story and constructing a narrative often solicits this type of projection and simplification, yet it is here the biographer must execute his wisest discretion—not with holding back facts, but with restraining his or her own mythmaking.

There is much that is fine and insightful in this engrossing story of a friendship, understandings that somehow have escaped previous biographies. One feels intimately the humanity of both men who emerge as we watch them enjoy satisfactions and affections yet also fail each other and their own self-expectations. Following the death of Thoreau's brother John and Emerson's young son Waldo, we hear Thoreau lament, "I am like a feather floating in the atmosphere, on every side is depth unfathomable." He and Emerson hold each other together, allowing Emerson to declare in his journal, "My friend is my real brother." Yet none of this is ever spoken outright between the two men, nor are their disputes. Smith discloses the lifelong strain on their relationship: "The antagonism that had grown up between Emerson and Thoreau did not break the social fabric that wove their lives together but remained submerged, rarely recognized openly by either of the men." Thanks to Smith's compilation of their journal and letter writing, these emotions find expression.

Smith does develop the story of Thoreau's fondness for Lidian Emerson, and it is linked here to her own struggle with Emerson for inclusion in his intellectual life. Thoreau's affectionate and worshipful letter to Lidian is explained as a misguided search for an ideal relationship with a woman. Could Smith only have stopped there, but he does not; instead, he leaps into a Freudian analysis of an Oedipal complex between Thoreau and his mother, Cynthia, and a rivalry with his father John, which Smith claims Thoreau had then projected onto Lidian and Emerson . . . along with a severe sense of guilt over both. This is never substantiated, and neither Cynthia Thoreau nor her relationship with her son are ever examined in the book; it is a slip by the author, albeit a Freudian one.

The book follows the lives and writing careers of the two men through time, and through eyes focused on their human struggles and relationship. One of Smith's strongest points treats the differences between the two personal lives of the men and their mythical self-projected personas as authors. We witness enough of their loneliness and insecurities to know their private selves do not coincide with their larger than life authorselves. Smith offers that "Thoreau's creation of a mythical 'Henry Thoreau' put him in the position of having to defend the reality of that image to the world at large through his behavior. The need to do this began with his removal to the pond, which was in itself an announcement to his neighbors that he was different from them. . . . People who had read [*Walden*] saw the character from the book when they met Thoreau, and this naturally influenced not only his manner at the moment but also his general view of how he ought to comport himself." Of course Emerson did the same with his public sense of himself as philosopher-freethinker-mentor. Smith confides, "Emerson did not enjoy his encounters with the public 'Henry Thoreau' any more than Thoreau liked to encounter Emerson's alter ego." While Emerson grew to accept his persona as himself, Thoreau learned to use his when it served him well. This duplicity proves another strain on a friendship that already had to face the tests of mentorship, public comparisons, undeclared rivalry, and emotional reticence.

Smith opens some important avenues of consideration, but he too often states them conclusively as in his description of Thoreau's and Emerson's states of mind concerning their rivalry—i.e. Thoreau's becoming fearful of equaling Emerson (his father figure) and Emerson's subconscious jealousy and resentment of Thoreau's independence. Without a doubt, these two friends grew critical of each other, as revealed in their journals and correspondence. For example, Emerson comments on how Thoreau "is always absolutely right, and particularly perverse. But I always thank heaven for him." He finds Thoreau wasteful of his talents, "Instead of being head of American Engineers, he is captain of a huckleberry party." And Thoreau could as well complain of Emerson's neglect of his vision for his lecturing business or his thoughtlessness: "I hear my friend say, 'I have lost my faith in men; there are none true, magnanimous, holy, etc., etc., meaning all the while, that I do not possess those unattainable virtues; but, worn as I am, this is not wise in my friend, and I feel simply discouraged." As Smith points out, the two had separated in their conclusions on Nature—Emerson seeing man as finding reason in Nature and Thoreau as seeing a greater design in Nature, which man must interpret and intuit. And though eventually Thoreau would write "We do not believe in the same god," this comment lacks a context and should be seen as more of a reaction than a revelation. Certainly there was a testing of the friendship as it waned and revived, faltered and thrived over three decades, yet Smith might recognize in this a healthy and natural ambivalence. And he neglects Thoreau's most lasting friendship, that which he held with Nature.

The book indeed grows gloomy in the final years of their friendship as both men experience a slowing of inspiration and a solitariness of spirit. They do unite in aiding each other through personal needs—deaths, illnesses, even publishing—and they join in organizing the Concord memorial for abolitionist John Brown. Ultimately, the depth of their friendship emerges in the light of Thoreau's confession: "It says in the Vishnu Purana: 'Seven paces together is sufficient for the friendship of the virtuous, but thou and I have dwelt together. . . . As I love nature, as I love singing birds, and gleaming stubble, and flowing rivers, and morning and evening, and summer and winter, I love thee, my Friend." And it rises again in Emerson's insightful portrait of the mythic Henry David Thoreau in his celebrated eulogy, which closes with the elder Emerson's human farewell to his dear friend: "how great a son," whose "soul was made for the noblest society; he had in a short life exhausted the capabilities of this world; wherever there is knowledge, wherever there is virtue, wherever there is beauty, he will find a home."

Taken with a few grains of salt, Smith's descriptive biography is rewarding and clear. This remarkable book engages the mind and heart in an essential story of friendship, that of Emerson and Thoreau, and that which lives in of each of us.

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Thoreau Reads, *from page 5*

1859 that Thoreau preserved in the published essay, "Life without Principle." At the time of the 1859 revision, Dean tells us, Thoreau "turned to his journal of 1855–59 [in order] to add more current material to the lecture," originally written in 1854, which he would deliver in its updated form before Theodore Parker's Twenty-Eighth Congregational Society in Boston on 9 October.[5] Several of the entries that Thoreau wrote in the month preceding this lecture date (from mid September to early October) anticipate his criticism of the *Tribune* article about grave robbing. These entries—surrounded as they are by records of botanical details, autumnal change, the habits of seasonal birds, and the dispersion of seeds—distinguish themselves through their impassioned evaluation of the products and byproducts of human civilization. In them, Thoreau identifies wasteful and parasitic ways of life, which he characterized in the title for his upcoming lecture as "Life Misspent," and he speculates about the lasting marks that such life might leave on the environment.[6] In a sense, these entries connect the much-debated scientific focus of Thoreau's later *Journal* writings with the environmentally conscious social criticism that many readers may associate more with his works leading up to and including *Walden*. While his metaphorical representation of society's "non-producers" as parasites, in several passages might intone a sort of fatalistic social Darwinism—wherein predation, scavengery, and wasted efforts are inevitable—Thoreau nonetheless takes issue with these "non-producers" and with the "unwholesome fertility" that is found wherever these and other people have built their homes.[7]

The weeks preceding his 9 October lecture, then, found Thoreau struggling between the astringent view of society that constitutes much of "Life without Principle" and the natural serenity he continually sought in walking and writing. The passages of the former variety probably inspired his revision of the lecture, especially his reference to the *Tribune* article. Much of the best journal writing that Thoreau did in this brief period, however, did not find its way into the essay itself. Thus, to see how he ultimately resolved the dilemma that divided his attention at this time, we might turn to the entry for 3 October. There, Thoreau is in the midst of romanticizing a distant view of "smoke rising from a huge chimney above a gray roof amid the woods" when he acknowledges that his romanticism is a kind of delusion, and he recognizes that if he were to scrutinize the house and its inhabitants with the same scientific eye that he uses to study nature, he could not then avoid noticing "the tired laborers come in from their day's work thinking of their wages, the sluttish help in the kitchen and sink-room, the indifferent stolidity and patient misery which only the spirits of the youngest children rise above." He abandons this viewpoint, however, with a simple, dismissive remark, stating, "[T]hat suggests one train of thoughts," and reverts to the distant perspective again, which he calls "a different train of thoughts," one where "[h]ealth, high spirits, [and] serenity" may grant us visions of our landscape not unlike those of the finest landscape artists, where "success is the rule" and "life [is] in harmony with the scenery."[8]

If one were to open the *Journal* and begin reading with this particular entry, he or she could not know that, in dismissing the grim domestic scene only briefly conjured up in this passage, Thoreau was just then leaving behind a "train of thoughts" that had occupied his mind for several weeks. In fact, a review of selected previous entries allows us to better appreciate Thoreau's distinction between familiar and distant perspectives in the 3 October entry at the same time that it gives context to "Life without Principle" and contributes to the case for a reevaluation of Thoreau's later *Journal* writings.

As early as 16 September, after some brief notes on plants and birds, the issue of society's "non-producers" entered Thoreau's daily writings for the first time. "How many of these bloodsuckers there are fastened to every helpful man or woman in this world!" he exclaimed, adding, "They constitute this world." Then, after launching an attack on indolence, fashion, and superficial refinement, he struck a more somber note:

> We mourn for our lost relatives according to fashion, and as some nations hire professed mourners to howl, so we hire stone-masons to hammer and blast by the month and so express our grief. Or if a public character dies, we get up a regular wake with eating and drinking till midnight.[10]

This comment on "mourn[ing] for lost relatives" meant more to Thoreau than a casual observation, for he had lost his father only eight months earlier, in February of 1859.[11] Not surprisingly, then, he returned to the quandary two days later, stating, "Dr. Bartlett handed me a paper today, desiring me to subscribe for a statue to Horace Mann. I declined, and said that I thought a man ought not any more to take up room in the world after he was dead. We shall lose one advantage of a man's dying if we are to have a statue of him forthwith."[12] Here again, Thoreau recurs to the concept of men and women as parasites feeding on the earth and each other. Similar statements would continue to appear among his *Journal* records of nature and wildlife for at least a week, while the concurrent preoccupation with graves, besides giving him the opportunity to reflect on his father's death, had already alerted him to the subject matter of the *Tribune* article, which would appear within two weeks' time.

On 22 September, Thoreau extended his evaluation of life misspent and its imprint on the land by writing about the remains of abandoned habitations. Upon passing "the Hunt cellar, where Hosmer pulled down the old house in the spring," he noticed that several "rank and noxious weeds," including tobacco, had sprouted there. The sight led him to wonder:

> It is remarkable what a curse seems to attach to any place which has long been inhabited by man. Vermin of various kinds abide with him. . . . Certain qualities are there in excess in the soil and the proper equilibrium will not be attained until after the sun and air have purified the spot. The very shade breeds saltpetre. Yet men value this kind of earth highly and will pay a price for it, as if it were as good a soil for virtue as for vice.[13]

Thoreau then proceeds to fashion this fact as the seed of a greater truth when he ventures, "It would be fit that the tobacco plant should spring up on the house-site, aye on the grave, of almost every householder of Concord. These vile weeds are sown by vile men."[14] In writing this entry, Thoreau probably thought less of his father's death and burial than of his efforts to "purify" the former site of his cabin on Walden Pond. In April of 1859, he had returned there to plant trees, but he apparently felt that this act of purification was the exception and not the rule.[15]

The problem of "non-producers" harried Thoreau again the next day as he wrote in his Journal, "What an army of non-producers society produces,—ladies generally (old and young) and gentlemen of leisure, so called! . . . They have nothing to do but sin, and repent of their sins. How can you expect such bloodsuckers to be happy?"[16] These thoughts of society's meaningless and misdirected work sorely contradicted the "proper equilibrium" that Thoreau saw in the woods surrounding Concord, and in an effort to discover how we might regain that equilibrium, he tended once more to the shoot of truth connecting human waste and the plants that grow in its path:

continued on page 16

Notes a

In *Recollections of Seventy Years*, (vol. 2, p. 319), Frank Sanborn wrote, "Ellery Channing was for a few months in Harvard College with Thoreau, and Marston Watson, a year or two later, was a sophomore while Thoreau was a senior, and used to see the Concord naturalist crossing the yard (as he told me) 'in a green coat,—green, I suppose, because the college rules required black.' " A William Reese Co. broadsides catalog received by Brad Dean prints extracts from "Harvard College Laws" for the parents or guardians of new students. Law II: A four hundred dollar bond for tuition must be placed with the college Steward. Law III: Students must sign a promise to observe the laws of Harvard College during their tenure as students. Law IX: "All undergraduates shall be clothed in coats of blue grey, or of dark blue, or of black . . . ." Law XV specifies how quarterly bills are calculated and distributed to the students.

The 7 December 2000 issue of *The Wall Street Journal* (Op-Ed, page A-26) includes an article by Lamar Alexander (former two-term governor of Tennessee, Secretary of Education, and twice unsuccessful presidential candidate). In the "Losing Can Be Liberating, Al" article, Lamar writes: "So as events continue to work against Al [Gore], here is my advice to the vice president: Private life can be positively liberating. Do what you want to do instead of what you are expected to do. . . . Read in the morning (start with the sports pages, then Henry David Thoreau and finally 'Huckleberry Finn')."

On a recent segment of "Who Wants To Be a Millionaire," the right answer to the following multiple-choice question determined whether the contestant would double his money and win $500,000: "Published in 1999, this book entitled *Wild Fruits* is a collection of previously lost writings by this author: a) Colette, b) Charles Darwin, c) Albert Einstein, or d) Henry David Thoreau." The contestant, we are told, chose not to venture a guess. The answer, of course, is d) Henry David Thoreau.

The 16 January 2001 episode of NBC's "Frasier" had several references to *Walden* and Thoreau. The official episode information from the NBC website includes the following: "'Cranes Unplugged'—When Frasier's 13-year-old son Freddy comes to visit, he cannot adjust to his maturing boy's indifferent attitude and new interest in girls. So he forces Martin and the lad to go camping with him in the great outdoors, in a vain attempt to reconnect with their old relationship." Frasier Crane decides that he and his son will read *Walden* together. When that fails, Frasier takes both his son and father to a cabin in the woods—complete with journals for each of them to record their experiences!

Jim Dawson writes that Thoreau is mentioned several times in the biography of Patrick O'Brian by Dean King (*Patrick O'Brian: A Life Revealed*, New York: Henry Holt and Co., 2000). As a boy during World War I, he lived at his uncle's house named "Walden" in Buckinghamshire County, England. The house was presumably named that because of its tranquil, wooded setting. In the 1930s, as a teenaged author of animal stories, O'Brian was "hailed as the boy-Thoreau" (50). Three of the chapters are headed with Thoreau quotes, and O'Brian's career is described as follows: "Like Thoreau's slow-growing tree, he was not made of a soft and perishable timber, but through contending with difficulties, he had persevered splendidly, advancing to a ripe old age, looking fit and far younger than his years," (361-2).

The July/August 2000 issue of *The American Gardener* heralds the newest art installation at the Illinois' Evanston Art Center. Herb Parker has created a "towering sculpture . . . composed entirely of sod and rammed earth—a spiraling, colonnaded, 65-foot-long walkway attached to an 18-foot earthen tower." Parker cites Emerson and Thoreau among his influences, reinforcing the sculpture's reflection of "nature's cycles of birth, growth, and decay."

Thoreau's influence in the art world is also visible in Fairmount Park, Pennsylvania. As reported in the January/February 2001 issue of the *Pennsylvania Academy of Fine Arts Preview*, The Fairmount Park Art Association has organized an exhibit titled "New-Land-Marks: Public Art, Community, and the Meaning of Place." Included in the exhibit is Ed Levine's proposal of Embodying Thoreau, an interpretative model of "Thoreau's Hut."

Included in *The Mariner's Book of Days* by Peter H. Spectre is a quotation from Thoreau under the heading "Prognosticators": "It is generally supposed that they who have long been conversant with the Ocean can foretell by certain indications, such as its roar and the notes of the sea-fowl, when it will change from calm to storm; but probably no such ancient mariner as we dream of exists: they know no more, at least, than the older sailors do about this voyage of life on which we are all embarked. Nevertheless, we love to hear the sayings of old sailors, and their accounts of natural phenomena, which totally ignore, and are ignored by, science."

An article describing Authors' Ridge in Sleepy Hollow Cemetery appeared in the *Worcester Telegram and Gazette* on 9 November 2000. Jayne Gordon (Director of Educational Programs at the Thoreau Institute), Bill Montague (*The Concord Guidebook*), and Marian Wheeler (*The Old Burying Grounds of Concord*) were quoted in the article which focused on the notion of the Transcendentalists "spending eternity together."

Ed Engleman writes: "upon reading Bob Hodge's report on the Jack Kerouac–Thoreau connections [*TSB*, no. 232 (spring 2000)], I am reminded of a work by Kerouac that has only recently been published, entitled *Some of the Dharma* (Viking Penguin, 1997). This massive non-fictional but highly poetic work on Buddhism, dedicated to Alan Ginsburg, was written by Kerouac between 1953 and 1956—after he had written *On the Road*, and during the time he was also working on several other major novels. In 1957, nine months after finishing *Some of the Dharma*, Kerouac achieved literary acclaim with the publication of *On the Road*.

"*Some of the Dharma* includes several passages quoted from Thoreau, all grouped together:

> THOREAU:— "Of what consequence, though our planet explodes, if there is not character involved in the explosion? . . . I would not run around a corner to see the world blow up."
>
> "Nations! What are nations? Tartars,

Queries

and Huns, and Chinamen! . . . the historian strives in vain to make them memorable. It is for want of a man that there are so many men."

"Make once more a fane of the mind."

"READ NOT THE TIMES; READ THE ETERNITIES."

"We quarter our bodies on our poor souls, till the former eat up all the latter's substance."

"'Good breeding' respects only secondary objects."—"Why should we not meet, not always as dyspeptics, to tell our bad dreams, but sometimes as eupeptics, to congratulate each other on the ever-glorious morning?"

From "Life without Principle," Thoreau.

"Kerouac expresses his appreciation for Thoreau and indicates how he sees the relationship between Transcendentalism and Buddhism in the following two passages:

AS SOON AS THOREAU cognizes his transcendental existence his is not Thoreau because he ignores Thoreau.

Ignore brightness-like-life/darkness-like-death/and there's no Sight/Just Transcendental Seeing

Ignore motion-like-life/motionless-like-death/and there's no Sound/Just Transcendental Hearing

Ignore rebirth-like-life/death-like-death/and there's no existence/Just Transcendental Thinking (121).

AFTER GREAT LOWELL TRIP OF OCTOBER 1954
Written on Concord River Bridge near Mary Carney's house:

"The perfect blue sky is the reality, all six Essential Senses abide there in perfect indivisible unity forever—Thoreau's Concord is blue aquamarine in October red sereness—little Indian Hill towards Walden is orange brown with Autumn—The faultless sky attests to Thoreau's solemn wisdom being correct—But perfect wisdom is Buddha's" (140).

"Kerouac was also close to Gary Snyder, the 'deep ecologist' of poetry. These passages might help us to reflect on sense of place and resonances of Thoreau in our spiritual heritage as we paddle the Concord River toward that city of industry to the north."

From the 2000 holiday catalog of the National Wildlife Federation comes a reference to Thoreau: "The bluebird carries the sky on his back."

The Thoreau Society arranged a panel discussion presented on Friday, 29 December, at the 2000 Convention of the Modern Language Association in Washington, DC. Presided by Leon Jackson of the University of South Carolina, Columbia, the panel included "The Publication of Nature: *Walden* and the Struggle of Authorship" by John W. Nickel, Indiana University, Bloomington; "Mad Dogs, Mud Turtles, and Escaped Pigs: Thoreau as Storyteller in the *Journal*" by Sandra Harbert Petrulionis, Penn State University, Altoona; and "Thoreau and Authorship Reconsidered" by Steven S. Fink, Ohio State University, Columbus.

George M. Anderson writes reverently about his recent pilgrimage to Walden Pond in the 7 October 2000 issue of *America: A Jesuit Magazine*. Quoting extensively from *Walden*, Anderson evokes a sense of tranquility possible even in the often hectic pace and complexity of twenty-first century life.

Beth Daley of the *Boston Globe* penned "Maine's Allagash: A River Wild, or Is It?" in the 28 November 2000 edition: "TOWNSHIP 10, RANGE 12, MAINE —It's a good two hours down a bumpy, mud-filled dirt road to get to the Allagash River, where not a house and rarely a person disrupts its tranquility. Standing on the spruce-lined riverbank, it's easy to imagine Henry David Thoreau canoeing down the serene river to chronicle Maine's primitiveness. Today, the ninety-two miles of meandering water remains one of New England's last wildernesses, a snaking ribbon of river and shore designated by Congress to be kept 'forever in its wild condition.' "

Jamie Doyle profiles photographer Herbert Wendell Gleason in the summer 2000 newsletter of the Northeast Document Conservation Center. In the article titled "In Thoreau's Footsteps," Doyle compares Gleason's career change from minister to nature photographer to Thoreau's experience; Gleason's culminated in his "photographic meditation *Through the Year with Thoreau* . . . published in 1917 by Houghton Mifflin . . . . Using Thoreau's writing as a travel guide, he methodically documented the specific landscape, plants, and wildlife that Thoreau so thoroughly inventoried in his work."

The American Antiquarian Society has recently acquired three letters that offer additional insight into reaction to John Brown's raid at Harpers Ferry. The letters were written by Frederick Douglass, Emerson, and Thoreau to Charles W. Slack of Boston about a lecture engagement less than two weeks after the raid took place. Thoreau agreed to take Douglass's place, and spoke to a crowd of 2,500 at the Tremont Temple on 1 November 1859 on the subject of "Capt. John Brown."

Michael Sperber is looking for a proofreader/editor to go over a 227-page double-spaced typescript, *Thoreau's Cycles and Psyche*, a psychobiography, a work he hopes to have published. References will need checking; spelling, grammar, and punctuation changed where necessary; and editing for clarity of expression may be required. A scholarly, meticulous, painstaking person will be well-rewarded for helping. Please contact Sperber directly at 92 Pearl Street, Cambridge, MA 02139; or by phone at (617) 576-7229.

Thoreau again appears in the world of advertising; his experience at Walden is invoked in an ad for bookseller Baker & Taylor that is featured in *Booklist* 96 (August 2000): 22. Above a woodcut of Thoreau peering around a tree trunk is this statement: "Thoreau may have spent two years in the woods, but that's nothing compared to the two months he spent in a warehouse."

President's Column

I would like to open this column by expressing my sincere appreciation to the many members of the Society who have extended their hands to me in the spirit of good will and cooperation during the opening months of my term as President. I would also like to recognize the members of the Board of Directors, all of whom have graciously accepted committee assignments from me with a wide range of specific charges concerning work that, in my estimation, needs to be undertaken in the furtherance of the Society's mission.

In what follows, I would like to inform you of important initiatives that have emerged from the deliberations of two of these committees; however, I wish to begin this column by sharing with you the story of extraordinary commitment to the Thoreau Society and its mission by three recently deceased individuals, two of whom were long-time members of the Society, while the third was not a member at all, but was unquestionably a person committed to the ideals represented by the life and thought of Henry David Thoreau.

Over the past several months, the Thoreau Society has received two substantial bequests from the estates of Society members Margaret Emmon Ingalls Bodfish and Harriet M. Sweetland; the Society also received a substantial gift from James J. Smith, who passed away shortly after sending us his gift. What is especially remarkable to me is that each of these persons quietly shared with us a personal commitment to Henry David Thoreau and his legacy, and that these three persons felt so strongly about their respective commitments that they remembered the mission of the Thoreau Society as the most effective means through which they could each promote and preserve their commitment to Thoreau's legacy.

While I very much regret that I never had the privilege of meeting these persons, I am warmed not only by their generosity toward the Society, but also, and perhaps more particularly, by the quiet and dignified way in which each has chosen to memorialize their commitment to Thoreau's legacy by supporting the Society's mission during this and in future generations. Indeed, over the past several months, their generosity toward the Society and the quiet dignity with which they have expressed it have reminded me repeatedly of an image Ralph Waldo Emerson developed in his essay on "Character" (1866). In "Character," Emerson wrote that from time to time Providence sends to us a few persons—"teachers," he called them—who, by their "sentiment and by their habitual grandeur of view," "elevate" the world in which we live and work.

At its meeting of 20 January 2001, the Board of Directors unanimously passed a motion concerning these two bequests and one gift, and established the following named accounts for each donation:

The Margaret Emmon Ingalls Bodfish Bequest,
The Harriet M. Sweetland Bequest, and
The James J. Smith Fund.

The Board permanently restricted the principal associated with each of these named accounts; however, in what I trust all Society members will regard as a fitting tribute to each of these donors, the Board has directed that, beginning in 2002, the interest accrued by the Bodfish Bequest and Smith Fund will be used only to support a number of short-term Thoreau Society Fellowships to further the educational and research mission of the Society by any member of the Society who proposes to conduct research in the Thoreau Society Collections. Additionally, and in accordance with the donor's wish, the Board has directed that, beginning in 2002, the interest accrued by the Sweetland Bequest will be used only to support research, educational, or other activities by any member of the Society which demonstrably promote the preservation of Walden Pond and its Concord environs. Opportunities to apply for Thoreau Society Fellowships supported by interest from the Bodfish Bequest and Smith Fund, and for grants supported by interest from the Sweetland Bequest, will be advertised widely; all awards will be made competitively.

At its meeting on 20 January, the Board also voted unanimously to implement the following initiatives that emerged from the deliberations of two ad-hoc committees that I established last summer and reported to you at both the General Business Meeting in July and in the last issue of the *Bulletin*. One initiative concerns the Society's policy regarding "advocacy," while the second concerns our reinstituting and granting of Thoreau Society awards on a regular basis.

Advocacy:

As you know, in the spring of 2000 the members of the Society overwhelming passed an amendment to the Society's mission statement, directing us "to honor Henry David Thoreau . . . by advocating for the preservation of Thoreau country." Acting on recommendations from an ad-hoc Advocacy Advisory Committee consisting of Board members Susie Carlisle, Jayne Gordon, Ronald Hoag, John Mack, and Joel Myerson, who served as the Committee's Chair, the Board approved a policy which affirms that the Thoreau Society advocates for the preservation of sites to which Thoreau himself had strong personal connections, and which defines "strong personal connections" as meaning sites that Thoreau himself visited. Under this policy, the Society will offer our intellectual and informational support to organizations we believe share our goals for the preservation of Thoreau country by providing information about Thoreau's connection with such sites, recommending members with unique abilities to assist with preservation efforts, and, generally, tapping into the intellectual and informational resources of the Society, its members, and its Collections.

I believe that by defining "advocacy" in this way, the Board has appropriately integrated the advocacy component of the Society's mission with the essential and long-standing educational and research components of our mission. The only restrictions the Board has placed on the Society's advocacy policy—and these are restrictions with which I completely concur—are that the Society will commit financial support to advocacy activities only in the most exceptional circumstances, and that the name of the Society may be used to endorse advocacy positions only with the approval of the Board.

Thoreau Society Awards:

In my Presidential Address last summer, I expressed my belief that we are a remarkable Society and, quoting from Thoreau's Journal, my confidence that our "future is worth expecting." We are remarkable for the strength of vision and purpose of the person whose legacy we honor, and we are remarkable, too, for the great diversity of insight and talent our members bring to the multiple dimensions of our mission. In an effort to recognize the diversity of insight and talent our members bring to the multiple dimensions of our mission, I constituted an ad-hoc Awards Advisory Committee consisting of Board members Susie Carlisle, Ronald Hoag, Robert Hudspeth, Shirley Van Clay, and Beth Witherell, who served as the

Committee's Chair. I charged the Committee to advise the Board on policies and procedures with respect to our reinstituting the Thoreau Society's "Distinguished Achievement Award" and the Thoreau Society's "Walter Harding Distinguished Service Award"; I also charged the Committee to advise the Board on criteria to be invoked in the granting of these two awards, as well as in the granting of the "Thoreau Society Medal."

On behalf of the Board, I am so very pleased to announce that the Society will be reinstituting these awards this year, although, of course, not all awards will necessarily be granted this year. Enclosed with this issue of the *Bulletin* you will find a form on which to nominate individuals for any one of these awards. When nominating an individual for any one of these awards, please bear in mind that the Thoreau Society Distinguished Achievement Award and the Thoreau Society Walter Harding Distinguished Service Award will be made for accomplishments in the areas included in the Thoreau Society's mission statement or for contributions that serve the Thoreau Society itself. The Thoreau Society Medal may be awarded to an individual or an organization exemplifying the ideals and values represented by Henry David Thoreau. In all instances, the contribution of the recipient of any of these awards should be significant and, as appropriate, sustained.

I have reconstituted the Awards Advisory Committee, with the same membership as noted above, and I have charged the Committee to review all nominations received for these awards this year. The Committee will also have the authority to nominate candidates for any of these awards. The Committee will make recommendations to the Board of Directors, which will, upon review of those recommendations, grant the awards.

Ronald A. Bosco

Notes from Thoreau Country

Walden Woods Project
The Walden Woods Project has joined other petitioners (including Save Our Heritage; the Towns of Concord, Lexington, and Lincoln; Minute Man National Park Association, and the Orchard House) in filing a court appeal challenging a recent decision by the Federal Aviation Administration (FAA). The suit charges the FAA with violating Section 106 of the National Historic Preservation Act by its refusal to conduct a review of impacts to historic sites before granting Shuttle America permission to commence service between Hanscom and LaGuardia. Further, the suit calls for a stay of the FAA decision until the matter is decided by the First Circuit Court of Appeals. For more information, call (781) 259-4700; write wwproject@walden.org; or visit *www.walden.org.*

RESTORE: The North Woods
After exploring the Maine Woods 150 years ago, Henry David Thoreau wrote that it should become a "national preserve." In 1994, RESTORE: The North Woods revived Thoreau's vision by proposing the creation of a new 3.2 million-acre Maine Woods National Park & Preserve. This magnificent reserve would stand alongside Yellowstone and Grand Canyon as one of America's wilderness crown jewels. An unprecedented convergence of forces makes it possible to create a Maine Woods National Park. The forest is still intact enough to be restored. The landowners are selling vast tracts at bargain prices. The public is looking for ways to protect the land, ensure recreational access, revive the local economy, and sustain a cherished way of life. The time for action is now, before this unique opportunity is lost. For more information, write RESTORE: The North Woods, PO Box 1099, Concord, MA 01742; call (978) 287-0320; or visit *www.restore.org.*

CREW: Citizens Research and Environmenal Watch
CREW is working to achieve a cleanup of the radioactively contaminated waste site at Starmet Corporation (formerly Nuclear Metals, Inc.) in Concord, Massachusetts. Starmet, for many years the manufacturer of a weopon called the depleted uranium penetrator, dumped depleted uranium and other toxic materials on their property over a 27-year period, contaminating the groundwater and threatening the nearby Assabet River. Recently CREW, along with the Town of Concord, succeeded in having the site proposed for national Environmental Protection Agency Superfund Listing. A final decision on Superfund will be made in the next few months. For more information, contact Stephanie Roeder, President, by calling (978) 369-0296; or writing hanspoppel@earthlink.net.

Sudbury Valley Trustees
In addition to preserving open space through fee ownership, conservation restrictions, and cooperative projects with other organizations and public agencies, Sudbury Valley Trustees is providing planning tools for the future via its Greenways Plan for the SuAsCo Watershed and SuAsCo Biodiversity Protection and Stewardship Plan—soon to be joined by Greenprint for Growth—and by the sponsorship of public events like Community Preservation Act Forum. The Community Preservation Act is a new tool for communities to raise funds for open space, historic preservation, and community housing through a surcharge on local property taxes. Join us to discuss implementation of the act, evaluation of its advantages, and promotion of it in your community. For more information, visit *www.sudburyvalleytrustees.org*, or call (978) 897-5500.

Massachusetts Audubon Society
Because of the generous contributions made by local residents, the Massachusetts Audubon Society recently acquired the 107 acre VanLeer Farm, one of the last remaining unprotected farms in Lincoln. The purchase of the property, which will be used in conjunction with Drumlin Farm, prevented further housing developments that would have divided a crucial wildlife corridor through Lincoln, Weston and Wayland.

Residents can walk into the VanLeer wetlands by means of a walking trail across from Drumlin Farm. The trail passes through many interesting habitats, including grasslands, vernal pools, wetlands, gardens, hayfields and farm pastures. For more information, call (781) 259-9500; or visit *www.massaudubon.org.*

Musketaquid Earth Day (28 April)
Musketaquid is the Arts & Environment Program of the Emerson Umbrella Center for the Arts in Concord. We honor the native peoples' name for this place where the water flows through the grasses. Each year artists and environmentalists gather for the Musketaquid Earth Day—a day long celebration that includes early morning contemplation, a Concord River ceremony, a colorful parade, and an arts and environment festival. The theme for Earth Day 2001 is "Honoring the Predator—Nature in Balance." Through workshops, exhibits, and participatory events we will explore the hopes and fears associated with the return of coyote, fox and bear to the local landscape. For more information, call (978) 371-1736; or write musketaquid@earthlink.net.

Additions to the Thoreau Bibliography

Susie Carlisle

Bates, Robert H. *Mystery, Beauty, and Danger: The Literature of the Mountains and Mountain Climbing Published in English Before 1946.* Portsmouth, New Hampshire: Peter E. Randall Publisher, 2000. Thoreau appears on several pages, most notably in reference to Katahdin.

Foster, David R. *Thoreau's Country: Journey through a Transformed Landscape.* Cambridge: Harvard University Press, 1999. Review: *Women in Natural Resources* 21, no. 2 (winter 2000): 35.

Friesen, Victor Carl. "Henry David Thoreau and Swedenborg." *The Messenger* 222, no. 1 (January 2001): 5-6.

Lauter, Paul. *From Walden Pond to Jurassic Park: Activism, Culture, and American Studies.* Durham: Duke University Press. Forthcoming.

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Smith, Larry. *Thoreau's Lost Journal: Poems by Larry Smith.* Toledo: Westron Press, 2001.

Thoreau, Henry David. *Henry David Thoreau: Collected Essays and Poems.* Edited by Elizabeth Hall Witherell. New York: Library of America, 2001.

——. *Journal. Volume 5: 1852-1853.* Edited by Patrick F. O'Connell. Review: *ANQ: A Quarterly Journal of Short Articles, Notes, and Reviews* 13, no. 1 (winter 2000). Reviewed by David Mazel.

——. *Journal. Volume 6: 1853.* Edited by William Rossi and Heather Kirk Thomas. *The Writings of Henry D. Thoreau.* Princeton: Princeton University Press, 2000.

——. *The Major Essays of Henry David Thoreau.* Edited by Richard Dillman. Troy, New York: Whitston Press, 2001. Dillman writes an introductory essay elaborating on "Thoreau's Achievements as an Essayist"; this edition also includes a lengthy bibliography and an index.

——. *Thoreau on Land: Nature's Canvas.* Edited by J. O. Valentine with a foreword by Bill McKibben. Boston: Houghton Mifflin, 2001. This is the fourth title in the "Spirit of Thoreau" series sponsored by the Thoreau Society and edited by Wesley T. Mott.

——. *Thoreau on Water: Reflecting Heaven.* Edited by Robert Lawrence France with a foreword by David James Duncan. Boston: Houghton Mifflin, 2001. This is the fifth title in the "Spirit of Thoreau" series sponsored by the Thoreau Society and edited by Wesley T. Mott.

——. *Walden; or, Life in the Woods.* Review: *Boston Weekly Transcript,* 28 October 1854.

Walker, Charlotte Zoe, ed. *Sharp Eyes: John Burroughs and American Nature Writing.* Syracuse: Syracuse University Press, 2000. Collection of essays exploring the historical aspects of Burroughs's life; included are his friendships with contemporaries Whitman, Thoreau, Emerson, and Muir.

Walls, Laura Dassow. "Henry David Thoreau." In *Dictionary of Literary Biography—The American Renaissance in New England,* 2d ser., vol. 223: 261–300. Edited by Wesley T. Mott. Detroit: Gale, 2000. This lavishly illustrated, comprehensive biographical/bibliographical essay is in the first volume of a three-part series that augments the very first *DLB* volume (with the same title) edited by Joel Myerson in 1978. Walter Harding wrote the Thoreau entry for the original (*DLB* 1). The volume listed here focuses on Concord writers. The second volume in the series (*DLB* 235) concentrates on Boston and Cambridge writers, and the forthcoming third volume (*DLB* 243) presents Regional writers.

Willis, Lonnie L. "The Thoreau Centenary in Britain." *American Studies International* 37, no. 2 (June 1999): 43-68.

Wilshire, Bruce. *The Primal Roots of American Philosophy: Pragmatism, Phenomenology, and Native American Thought.* University Park: Penn State University Press, 2000. In the first section, "Reclaiming Sources and Possibilities," Wilshire includes a chapter titled "Black Elk, Thoreau, Emerson, and Their Aura."

We are grateful for the contributions made to the bibliography by M. Berger, C. Burley, C. Dano, R. Dillman, V. Friesen, W. Mott, L. Smith, and R. Winslow III. Please continue to keep Susie Carlisle informed of any items missed and new items as they appear at, 44 Baker Farm, Lincoln, Massachusetts 01773-3004; e-mail: scarlisl@ziplink.net; fax: (978) 827-3162. Whenever possible, include a copy of the book, article, or other item, so that it can be preserved in the Thoreau Society's collection at the Thoreau Institute.

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Russia	1

Upcoming Events Sponsored by the Thoreau Society

Richard Smith, Program Coordinator

As usual we have a lot of programs and events planned for this year, and I would like to take this opportunity to highlight some of our major activities.

This month we begin a new series of excursions in and around Concord called "I have traveled a good deal in Concord." It is a series of monthly walks designed to explore the world of Henry Thoreau. The first excursion will be on 21 April and is entitled "Thoreau and the Two Revolutions of Concord." Led by National Park Ranger Jessica Liptak, it will look at Thoreau's views on the American Revolution and what he saw as his generation's responsibilities for carrying on the ideals of 1775. The walk will take place near the North Bridge and the Old Manse. All of the walks are free and open to the public. This is an opportunity to get out and discover what Thoreau described as "the most estimable place in all the world." If you are traveling to Concord, you might want to coordinate your visit with one of these local excursions. All of our excursions are listed in the calendar section of the *Bulletin* and on our Web site at *www.walden.org*.

Of course, Thoreau did travel outside of Concord, and I am pleased to announce that this year we are offering three-day excursions to:

Mt. Katahdin . . . 23–26 August
Quebec . . . . . 31 August–3 September
Cape Cod . . . . . 5–8 October

The weekend of 12-15 July is set for our Annual Gathering. This year we are celebrating the Society's Sixtieth Anniversary. The whole weekend will be a celebration of all things Thoreau, and we have some interesting events lined up, including a keynote address, "Thoreau and the American Passion for Wilderness," by Donald Worster; a lecture by Robert Finch on "Thoreau's List of Worthies"; and a showing of Herbert Gleason's original slide show of Thoreau Country by Leslie Wilson, Curator of Special Collections at the Concord Free Public Library. There will be workshops and panels led by Bradley P. Dean, Laura Dassow Walls, Barry Andrews, and Jayne Gordon; activities at Walden Pond, walks to Sleepy Hollow Cemetery, canoeing on the Concord River, and a public reading of "Walking."

Registration forms for the Gathering will be mailed out by mid April, so look for it soon.

New Life Members

Ronald and Bernadette Bosco
Henry Hermann & Family
Michael Reynard
Alexandra Urban
Marty Delahanty
Patricia Cherney
Inho Yoo & Jongmyoung Choi Yoo
Victor Friesen

Life Membership

The Society is once again offering life memberships. Life Membership includes all the benefits of an individual membership with the added advantage that your contribution will be managed for the long-term benefit of the Society.

Cost:

$1,000 per person

Your Life Membership contribution is completely tax-deductible.

Please contact the office for further information.

We are nearing the end of our 2001 lecture series, "Re-Viewing Thoreau Country," (co-sponsored by the Concord Museum and the Thoreau Institute). Upcoming lectures will feature Bernd Heinrich on "The Ravens of the North Woods" on 18 April, and Leo Marx on "Thoreau's *Walden* and the Ecological Crisis" on 6 May.

As you can see, we have developed a very full and well-rounded program of events. We would appreciate your input on future programing, especially in areas outside of New England. If you would like to get involved in working with us to coordinate an activity in your area, please contact us by calling (781) 259-4750 or by sending e-mail to ThoreauSociety@walden.org.

Calendar

APRIL

MASSACHUSETTS
18 Wednesday 7:30 p.m.

The Ravens of the Maine Woods
a lecture by Bernd Heinrich
Concord Museum

Heinrich will share his own perspective on the Maine Woods including his extraordinary insight into the social circles of ravens.

Bernd Heinrich is a professor of biology at the University of Vermont. As a naturalist and researcher, his work bridges the gap between the field and the laboratory. Heinrich was awarded the John Burroughs Medal for Nature Writing for his 1999 book *Mind of the Raven.*

This is the fourth in the community lecture series "Re-Viewing Thoreau Country" co-sponsored by the Thoreau Society, Concord Museum, and Thoreau Institute. Free and open to the public. For more information call (978) 369-9763.

21 Saturday 10:00 a.m.

Thoreau and the Two Revolutions
a Thoreau Society excursion
Minute Man National Park

Join park ranger Jessica Liptak for the first in our series of local excursions. Free and open to the public. Call (781) 259-4750 to sign up or for more information.

PENNSYLVANIA
19 Thursday 8:00 a.m.

Earth Day: Reading of *Walden*
Penn State, Altoona

Students will be reading *Walden* from start to finish outside the student center and pond area.

29 Sunday 5:00 p.m.

Premiere of Thoreau Cantata
Lafayette College

The Lafayette College Concert Choir, directed by Professor Nina Gilbert, premieres a new cantata based on Thoreau's journal, called *Nature Loves This Rhyme So-Well: Seasons in the Journals of Thoreau*, by Russian-American composer Maxim Vladimiroff. The concert will be held at the Williams Center for the Arts. Admission is free. For more information, visit *ww2.lafayette.edu/~gilbertn/Spring2001.html*, or write gilbertn@lafayette.edu.

MAY

MASSACHUSETTS
5 Saturday 12:00 p.m.

Walk to Thoreau's Grave
a Thoreau Society Excursion
Sleepy Hollow Cemetery

Join Society member Robert Galvin in a walk to commemorate the anniversary of Thoreau's death (May 6). For more information call (781) 259-4750.

6 Sunday 4:00 p.m.

Thoreau's *Walden* and the Ecological Crisis
a lecture by Leo Marx
Concord Museum

The interpretation of Thoreau's *Walden*, a founding text in the formation of the American environmental consciousness, recently has been caught up in the debate between opposed ecological viewpoints. Is *Walden* best understood as a work of "nature writing" or as a "pastoral"? How do they differ? Why does it matter? How can an understanding of *Walden* help mediate the conflict between anthropocentric and ecocentric viewd of the world's looming ecological crisis?

Leo Marx is Senior Lecturer and William R. Kenan Professor of American Cultural History Emeritus in the Program in Science, Technology, and Society at the Massachusetts Institute of Technology.

This is the fifth and final lecture in the community series "Re-Viewing Thoreau Country" co-sponsored by the Thoreau Society, Concord Museum, and Thoreau Institute. Free and open to the public. For more information call (978) 369-9763.

12 Saturday 10:00 a.m.

Fences & Doorsteps: A Walking Tour of the Alcott's Neighborhood
a Thoreau Society excursion

Join Sheryl Peters, Program Director, Orchard House, for the second in our series of local excursions. Free and open to the public. Call (781) 259-4750 to sign up or for more information.

JUNE

MASSACHUSETTS
9 Saturday 10:00 a.m.

Thoreau at the Milldam
a Thoreau Society excursion

Join Richard Smith, Program Coordinator, Thoreau Society, for the third in our series of local excursions. Free and open to the public. Call (781) 259-4750 to sign up or for more information.

JULY

MASSACHUSETTS
12–15

Thoreau Society Annual Gathering

Keynote Speaker: Donald Worster, author of *Nature's Economy* and other landmark studies of environmental history.

AUGUST

MAINE
23–26

Katahdin Excursion

Join us on our fifth annual excursion to Baxter State Park. Activities include hiking (either to the summit of Katahdin or on a flat trail in search of moose and spectacular views), canoeing, bird watching, and more.

CANADA
August 31–September 3

Excursion to Canada

Join us for our second excursion to Quebec City and the Beaupre Coast. For more information, call (781) 259-4750; write ThoreauSociety@walden.org; or visit *www.walden.org.*

OCTOBER

MASSACHUSETTS
5–8

Cape Cod Excursion

Follow Thoreau from Eastham to Provincetown. Our guide, Adam Gamble, will take us through forests, across dunes, and along the edge of the sea with discussions and readings along the way.

CALENDAR LISTINGS

We would like to list all events relating to Thoreau. If you know of an upcoming activity in your area (reading group, lecture, gallery exhibit, etc.), please send us the information as far in advance as possible. We will make every effort to include your event in the *Bulletin* and on our Web site calendar at *www.walden.org.* Send event notifications to The Thoreau Society, 44 Baker Farm, Lincoln, MA 01773-3004; by fax to (781) 259-4760; or by e-mail to ThoreauSociety@walden.org.

Thoreau Reads, *from page 7*

> Not only foul and poisonous weeds grow in our tracks, but our vileness and luxuriance make simple and wholesome plants rank and weed-like. . . . 'The evil that men do lives after them.' . . . What creatures is the grain raised on the corn-fields of Waterloo food for, unless it be for such as prey upon men? Who cuts the grass in the graveyard? I can detect the site of the shanties that have stood all along the railroads by the ranker vegetation. I do not go there for delicate wild-flowers.
>
> It is important, then, that we should air our lives from time to time by removals, and excursions into the fields and woods,—starve our vices. Do not sit so long over any cellar-hole as to tempt your neighbor to bid for the privilege of digging saltpetre there.
>
> So live that only the most beautiful wild-flowers will spring up where you have dwelt,—harebells, violets, and blue-eyed grass. [17]

Thus ends Thoreau's entry for 23 September 1859, with an appeal that would bide well at the end of a published essay. Although he roams into a Hawthornean vision of hereditary evil, echoing the premises of *The House of the Seven Gables*, Thoreau attains a view of human potential brighter than any that Hawthorne entertained. Moreover, it is a view unrestricted by scientific laws or patterns. He maintains contact with and responds to the culture that surrounds him despite the temptation of a false seclusion in the woods and fields of Concord. He deplores wasteful attitudes towards self, others, and nature and insists on a hopeful alternative to life without principle.

At their core, these *Journal* entries anticipate Thoreau's response to the article, "A Visit to the Indian Graves of Chiriqui," which he included in his lecture before Parker's congregation, and they evoke strong ties with the essay "Life without Principle." Indeed, the response to the article as well as the *Journal* writings themselves reveal instances where Thoreau disregards his own advice and reads the Times, making a careful account of the close and familiar, so that these might fall into perspective when he shifts his gaze back to the distant, but more promising, Eternities.

Notes

[1] Bradley P. Dean, "Reconstructions of Thoreau's Early 'Life without Principle' Lectures," *Studies in the American Renaissance*, ed. Joel Myerson (Charlottesville, VA: University Press of Virginia, 1987), 341, 363 n. 196.

[2] " A Visit to the Indian Graves at Chiriqui," *New-York Daily Tribune*, 29 September 1859, p. 6, col. 1.

[3] Henry David Thoreau, "Life without Principle," *Reform Papers*, ed. Wendell Glick (Princeton: Princeton University Press, 1973), 166.

[4] Dean, 341. See also the diagram on page 377.

[5] Dean, 299.

[6] On September 5, Thoreau had written a letter to E. G. Dudley accepting the invitation to speak before Parker's congregation and informing Dudley that his lecture would be titled "Life Misspent." See Henry David Thoreau, *Correspondence*, eds. Walter Harding and Carl Bode (Westport, CT: Greenwood Press, 1974) 557.

[7] Henry David Thoreau, *Journal*, vol. 12, ed. Bradford Torrey (Boston: Houghton Mifflin, 1906), 330, 340. Hereafter cited as *J*. A comparison of the printed text of the *Journal* with the manuscript at the Pierpont Morgan Library shows no further entries that might be relevant to this theme. I am grateful to Elizabeth Hall Witherell for providing me with information about the manuscript.

[8] *J, 12*: 367-68.

[9] *J, 12*: 330.

[10] *J, 12*: 332.

[11] See Walter Harding, *The Days of Henry Thoreau* (New York: Alfred A. Knopf: 1966), 408-409, for an account of Thoreau's father's death and funeral.

[12] *J, 12*: 335.

[13] *J, 12*: 340-41.

[14] *J, 12*: 341.

[15] See Walter Harding, *The Days of Henry Thoreau* (New York: Alfred A. Knopf: 1966) 410, for an account of Thoreau's planting at Walden in April 1859.

[16] *J, 12*: 342.

[17] *J, 12*: 343.

Attention Concord Residents

Thoreau Society members who are Concord residents are strongly urged to attend Concord's Town Meeting, scheduled for the week of April 23, and vote to preserve Thoreau Country. While details continue to be worked out as this issue goes to press, an article on the Town Warrant (possibly 58 or 59) will authorize the Town to undertake a study that could result in the ultimate return of the Concord landfill site to protected open space. While much of the closed landfill is now undergoing closure and ecological restoration, nearly ten acres is still in use by Concord Public Works for activities such as paint recycling. If passed, the article would initiate a study to identify alternate sites, acceptable to the town, for these functions. For further information, contact Helen Bowdoin, Walden Woods Project at helen.bowdoin@walden.org; or (781) 259-4740.

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Thoreau Society Directory

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